

MEMOIRS
OF
MAGOPICO.
B

The SECOND EDITION;
Corrected and amended by the Author.

*Monte decurrens velut amnis, imbres
Quem super notas aluere ripas,
Fervet.*

EDINBURGH:
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M E M O I R S

M A G O P I C O R



M E M O I R S U R G H

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T H E
E D I T O R ' S P R O E M
T O T H E
R E A D E R.

COURTEOUS READER,

BIOGRAPHY, in sooth, is a study, the which will make wise men nought the worse, and leave fools just where it found them. The memoirs I here favour thee with, sith rightly I aread, be replenished with instructive lessons not a few to the latter sort, had they ears wherewithal to hear.

When the M S. came first into my hands, I was so minded, that mayhap it was some one of your profound allegories politick, couched under the masquerade of homely phrase; thereupon I begun to devise a key, wherewithal to unlock the mysteries of the plain spun tale. I then said thus unto myself; be it now supposed, this same MAGOPICO, and his brother PLUMBINO, to be the reigning CÆsar of ALLMAIN, and his brother the prince of LOTHARINGIA: MAGOPICO was born, so was CÆsar. MAGOPICO was taught to read, so was his imperial tranquillity; was married, so was the other; but then MAGO was a widower, while the Empress-queen is still in the land of the living, at least we have heard nothing to the contrary. Here then behoved this clavis to be thrown aside.

Nor aught fared it me better with the Gran Signyore of the Ottomans, for he again hath wives

and concubines, in number not a few. In semblable guise, I set myself to prove how the ROMAN Pontifex would do. But here still shorter fell I of my aim, sith none other wife hath he, saving the scarlet whore, and she too yet walketh to and fro upon the face of the earth. And, sooth to say, much grieved it me the Pape his misgiving, forasmuch as St. PETER's chair would have been much seemly for the stool of penance, the which our author setteth forth in the XIV. chapter of these memoirs.

Finding therefore my conjectures in this wise to profit me nothing, I came into the opinion, that these memoirs be intended by the compiler, to perpetuate the fame of certain momentuous emprizes; and that he, like his brethren of the plume, when matters of narration, through the rash-handedness of interpolators, and iron claws of hoary time, were become difficult of investigation, had then had recourse to verisimilitude.

Much nathless were it to be wished, your pregnant, high-flown wits, likeas CAIUS CÆSAR, AND Mushie DU RETZ, would bequeath to their heirs and assigneys, what they have heard or seen about themselves. But here again mens shamefacedness comes in the way, insomuch that very few can be prevailed on to speak all the good they know about themselves.

Sith aught thou knowest righter than these, candid impart, sith not, use what is here presented thee, by,

COURTEOUS READER,

Thine,

The Editor of the Memoirs of MAGOPICO.

MEMOIRS OF MAGOPICO,

CHAP. I.

MAGOPICO's birth and education.

MAGOPICO was born of honest and creditable parents. As in the extraordinary productions of nature, there are generally some early presages of their future fortunes, something that scores them over the back to be what they shall be; so the young MAGOPICO, at his birth, was heard to squawl in the very tune of the precentor of the parish. Some of those then present began to throw uncharitable reflections upon the mother of the child; others said, that she had certainly conceived in the kirk, at the raising of the CXIX. PSALM, and that the lately delivered had then seen the sound of the precentor's voice. But the midwife, who was wiser than them all, told them, that what happened in cases of this nature did not so much respect what was past, as what was to come; and for her share, she easily read, that the tune of the bairn's greeting meant, he should be something about the church. How far she was in the right, the reader will see, from the few following sheets.

Being a thriving child, he soon grew big enough to be sent to school. Accordingly a blind woman, who kept a school in the next village, within two miles of his father's house, taught him the A, B, C, and

and the Mother's Carritch, and the Proverbs ; so that by the time he was twelve years old, he could hammer out some verses of the Bible, thus, aw, en, day, and, it, say, aw, em, yay, Kam, tay, o, to pay, aw, efs, efs, pass. In two years more, he made such progress that, without spelling, he could read ye very perqueerly the x. chapter of NEIHIMIA, and the WHICH WAS THE SONS.

After that, he was sent to a man's school, to be perfected in his reading, and taught to write and count. In the space of three quarters he got thro' the rule of three, and then his master said, he would learn him no more, because Fellowship, and Alligation, and Fractions, and the Cube-root, served only to crack the skull, and jumble the judgment. To his knowledge in arithmetick is to be imputed that well calculated accuracy of discourse he is at present so great a master of. For, to this day, he can tell you, how many barley corns can lie from EDINBURGH to GLASGOW, at half an hour's warning ; and, if you will tell him, how many miles from this to the moon, he will tell you, all to a trifle, how many paces.

C H A P. II.

His studies and preferment.

BEING now about the sixteenth year of his age, MAGOPICO was taken from school, and was deservedly looked on as the best scholar in the neighbourhood. As he was a well inclined lad, any little money he had, he laid out in purchasing good books from the travelling chapmen, who, upon occasion, would give him a prayer, and a good advice. None of your profane ballads, or lovers garlands, or story books,

books, or Jockthe giantkillers, would he look upon. But, for his money, let him have, the last speech and dying words of dying criminals, the experiences of LIZBETH WASTE, the pilgrim's progress, the clat of cold porridge, PEDEN's prophecies, RUTHERFORD's letters to the elect ladies, the grapes in the wilderness, Satan's invisible world, war with the devil, and the white devil, and the black. The perusal of these, and many other such books, furnished him with a large stock of theology, and tended exceedingly to his edification. Only he was puzzled now and then, when he met with scrapes of Greek, Latin, and Hebrew: In these cases he frequently had recourse to his parish minister, who was generally reckoned a very great pulpit man, and a deep divine. But yet, so it somehow happened, that his explications were not always satisfying to MAGOPICO; and therefore, more effectually to remedy this inconveniency, he resolved to try what he could make of these languages himself. Accordingly, being a lad of pregnant parts, he takes them up at his own hand, and begins with the Hebrew first, as being the oldest, then the Greek, then the Latin; though it is generally thought, his genius led him rather most to the two first.

The office of schoolmaster falling vacant, thro' the decease of the late incumbent, MAGOPICO was unanimously elected by the minister and elders to supply his place. Nor could any man alive say, he had ever seen it so worthily filled. What might not be expected from a young man, so thoroughly versed in reading, spelling, writing, arithmetick, experiences and science occult! I shall not detain the candid reader with a long account of his faithful discharge of his duty in this station. Suffice it to say, that

that he taught the children to very good purpose, and gave them many good instructions; not to throw stones, nor fight, nor flabber when they eat their porridge: Nor did he with-hold the rod of correction, when he thought it necessary, as indeed he almost continually did; for there is no making any thing of children otherwise, and besides it is good recreation to a man of a sedentary life. During his incumbency in this office, he grew an excellent psalmodist, and becoming excellently well acquainted with the psalm-book, he became a composer of sweet songs himself. A sample of his talents that way I here set down:

- “ GOD not a beast, but me did make a man,
 “ And not a TURK, but a true Christian;
 “ His providence made me a schoolmaisterr,
 “ None of the meanest fort I dare averr, &c.”

C H A P. III.

His further preferment.

MAGOPICO's good name began now to spread abroad, and accordingly he was called to be the family-chaplain to a lady of the neighbourhood. This advancement was brought about in this manner: During his incumbency as schoolmaster, being come to the years of discretion, he fell violently in love with a young damosel, who was sister's brother's sister-in-law's cousin-german twice removed to the brother's wife's half sister of the second chambermaid of the forementioned lady. The foresaid young damosel, captivated with the melody of his voice upon SUNDAYS, answered his passion with an equal flame. Accordingly vows were interchanged, that if ever he were in circumstances, &c.

His

His business now was to say grace with an audible voice to the family ; and on SABBATH evenings, after family worship was over, to convene the men-servants and the maid-servants, to ask their notes of the sermon, to let them know the difference between a preaching and a lecture, to examine them about, who was the first man, what was he made of, who was the first woman, what was she made of, about the serpent and Satan, and the roaring lion, and the meekest man, and the wisest man. He instructed them in the ten commandments, but observed, at the same time, that they were all a dead letter, only he enjoined them, not to think their own thoughts, nor look their own looks upon the SABBATH-DAY ; and never to forget doing reverence to their minister, the maid-servants by baiking, and the men-servants by taking off their bonnets, and laying them in the hollow of the hinder part of the neck, all the while scratching the head, and saying, Raivrent Sir, and what's your wull. He had the character in this family, of having the best utterance in prayer of any they had ever heard, both as to loudness and length, and melodious delivery ; only it has been said by some malicious persons, that many of the servants got their death of cold, by being kept from their night's rest, and sleeping so long upon the damp pavement.

MAGOPICO, staying some years in this family, increased greatly in knowledge, from the frequent conferences he had with the servants about soul-matters. His experience more and more convinced him of the vanity and nothingness of human learning. In the mean time, as his soul went continually out after his beloved damosel, he was the more easily prevailed on to allow himself to be named for

B

entering

entering on trials before the reverend presbytery of LUGNICARDOCH, in whose bounds he had resided so long, and who were all well pleased with the sweet savour of his good name. They were all surprized with the progress the young man had made in his studies, and some of the oldest of them were particularly refreshed with the account he gave of himself. The young hennies among them, indeed, made a little pother about their not understanding his LATIN and GREEK; however they were easily over-ruled. Accordingly, in the space of thirteen moneths, three weeks, and five days, or thereby, he obtained a licence to be a candidate for labouring the vineyard. After this he continued, by the space of seven years and nine moneths, sowing where he did not reap, and preaching daily in the neighbouring congregations, to the great comfort and edification of many.

C H A P. IV.

His instalment in the kirk of MUCHTIWHARROCK.

MAGOPICO having now lain so long at the pool, a door was at length opened to him, by the death of the minister of MUCHTIWHARROCK, who was called off about this time. The presentation indeed was given to another young man, but then the people did not like him: He was o'er gentle and well bred for them, and bowed and scraped, and took off his hat to the leddies, and gave them neither LATIN nor GREEK, and had too few heads of discourse, and raised no doctrines, and was an ARMINIAN, and an ANTINOMIAN legalist, and did not speak out, and was o'er soon done, and spoke so coldrifely, and was not weighted

weighted down with what he said, and talked about good works, and charity, and morality, and the moral world, and had fine-spun airy flights, and o'er fine a stile, and no gospel strain. The people, having heard of the renown of MAGOPICO, petitioned the presbytery for a hearing of him, and the consequence was, they all longed after him to be their minister. On this they petitioned the patron for a leet, and to have him included at the top. The patron being a man like the present generation, a lover of his friends, kind to his tenants, and in every respect a good moral man, (for he had no red-hot zeal about church matters, insomuch that, if the day was very rainy and cold, he would even be absent from the ordinances, rather as breed discord and drumbly waters) granted their petition, and gave them a leet of thirty and six, with MAGOPICO's name among the rest.

To make a long tale short, a call was moderated; MAGOPICO had a great majority of the heads of families, though the presbytery, as was said, had another young man in their eye. However, MAGOPICO is ordered on trials; a certificate from the presbytery where he past, testifying his great literature and exemplary deportment, together with a testimonial from the session-clerk of the parish from whence he came, are both produced in court and read. A committee is appointed, to confer with, and examine him, who, being all book-learned members, returned in about half an hour, and reported, that the young man had given them no manner of satisfaction. As for LATIN, he could not pronounce a word, and far less explain it. For GREEK, he took the book into his hand indeed with a great deal of seeming confidence, and, turning the

head of it downward, immediately fell a caterwauling the oddest inarticulate gibberish they had ever heard, infomuch that one of them said, he at first took it for a magical incantation, or the Lord's prayer said backward, and that the poor man certainly dealt in sorcery; and for his divinity, it was such canting, raving jargon, that they were equally at a loss there: Upon the whole, that they were very much surprized, how their brethren of LUGGNICARDOCH could put such a piece of work thro' their fingers.

Behold then the far-famed and almost reverend MAGOPICO, standing upon the very brink of destruction, his great character just going to be for ever ruined, he himself bereaved of the hopes of the embraces of his dearly beloved damosel. Were I poet, or romance-writer, I should now be obliged to show the courteous reader the descent of a PALLAS, or a VENUS, or a MERCURY, or an IRIS at the least; or to conjure up some redoubtable knight, illustrious for deeds of chivalry, armed at all points; his right-hand grasps his invincible lance, his left-arm sustains his impenetrable buckler, his fiery steed foams, and snorts dusky flame, and champs the bit, and prances and spurns the ground, and makes his rider's rattling armour to resound. Behind him walks his squire, leading a palfrey loaded with the trophies of battles dire, the right-hands of giants enormous, the spoils of brindled lions and tusky boars, bear-skins, badger-skins, and the head of a fiery dragon, with triple rows of murderous teeth, as yet belching smoke and gobbets raw. Nor do I doubt, had it been known in the land of CHIVALRY, that a damosel was so nearly concerned in the present case, but some gentle justice-dispensing hero,

hero, of the above-mentioned order, would have galloped to her assistance. But she had a doughtier champion in reserve, as the sequel will show.

To resume the thread of our narration, MAGOPICO was called to the bar ; as he walked thither, he quaked thro' every joint of him, his teeth beat a ruff, all the dying speeches he had ever read now crouded before his eyes, he thought they all looked as if printed in the BLACK SAXON, bordered with large lugubrious squares of black, and (horrible to tell!) he imagined at that instant his CAPUT transmographied into an egg-shell, and all his members made of pipe-stopples. The moderator standing up, spoke thus : " Mr. MAGOPICO, the presbytery, after mature deliberation, are of opinion, " that you are unfit for the work of the ministry, " and therefore,"——At these words open burst the door, and in poured a crowd of people, men, women and children, young, old, and middle-aged, many of whom, falling flat on the floor, were trampled on by the rest, others got upon the rests shoulders, so that, in a trice, the session-house, where they sat, was quite stuffed from the ground up to the roof. The members were borne down, and almost smothered to death, all but the moderator, who sat in an elbow-chair, with a strong bench in front. There was now nought but hubbub and confusion, and lamentation, and ejulation, and ululation ; O death, O murder, I am gone, hold off, Sir, make room you in that nook there ; and still the rear urged on. As when old OCEAN raging against BELGIAN dikes, some weaker part, so terribly belaboured, at last gives way ; the impetuous torrent rushing in, pours around, all hissing with foam, and bearing a thick scum of mud, and sand,
and

and sea-weed ; and still the waves behind pursue the waves before.

At length the person, who proved to be the head of the gang, walked along the crowd, toward the door, and throwing two men, five women, and fifteen children, out of his way, he bended down, and laying his mouth to it, gave his orders. Immediately approach a dozen stout fellows, and fall to emptying the house, dragging out the undermost stratum by the heels, and the rest any how, as they came to hand. In about half an hour compleat the house was reduced to a thick throng of one story high. But still the noise lasted, O my leg, O my arm, I am all crushed, and I'll ne'er o'erpitt it. The chieftain aforesaid presses again to the door, orders another thinning, and the passages to be cleared, and gives the door in keeping to his twelve trusty TROJANS before-mentioned.

This formidable chief, you must know, had got a smattering of law, when a boy, being servant to a sheriff-clerk, so that he was reckoned a smart fellow at drawing a bill, or wording a protest. By and attour he was constituted factor-substitute to the depute of the vice-factor of the lord of the manour. Being a notable hand for making up of differences between man and man, by showing them the best way to get at the law, the late minister of MUCHTIWHARROCK had raised him to the dignity of an elder. And as he had a great say in the parish, and was moreover a true friend to MAGOPICO, he came to town that day, with two thirds of the parish at's heels, to see law and justice done to their new minister about to be. And therefore, upon the moderator's going to intimate the resolution aforesaid upon MAGOPICO, he overhearing

ing what was a-going, his zeal got up, and he burst in thro' the door, and the multitude followed, as has been told.

But to return, this limb of the law, having brought matters to a tolerable conformity, (and the brethren having scrubbed the dirt off their cloaths and faces, shaken the dust out of their wigs, felt whether their limbs were all sound and entire, and rubbed their bruises) advanced towards the moderator, with his bonnet nailed to his head. " Wae, modiatie, quo' he, I canno' say but ye're no blate. I gude faikens, it sets you weel indeed, to gee sic treemen to yin it's better nir the hale crew o' ye, be as meikle as ae pund of gospel gifts is better nir fourteen stane nine pund and a haff o' the legal measure of clairgie. Come, come, it's needliss to mak mony words where few may serve, ye maun e'en promise validly aund relevantly to settle the wordy Mas JOHN MAGOPICO amang us the neest-ook, aund mak nae mair about it. Aund gif ye winno' promise wi' gude wull, I've twall men at the door 'll gar ye do't, nil ye, wull ye, it fall they e'en to do." When he had done, he knit his brows, and showed he was resolved to do as he had said, if they offered to demur upon it. As there was now no time to be lost, they all consented, and the moderator promised in their name, that what he desired should be done. Thereupon MAGOPICO put himself at the head of the christian people, and marched off with flying colours.

After they were gone, a long debate ensued, among the brethren, about the validity of the promise they had given. GROTIUS and PUFFENDORF, and SANCHEZ DE JURE JURANDO, and many divines were quoted; force and constraint, and

and promises to robbers and assassines were mentioned. The memory of their brother deceased was accused, for not having taught his parishioners better, it being very much in a minister's power to make or unmake his flock ; and besides, the want of capacity in MAGOPICO to reform them was evident to all. The least of evils however is to be chosen, mad men must be humoured, better to flatter the de'il than fight him. So at last, it was resolved, NEMINE CONTRADICENTE, that they should keep their promise, and settle MAGOPICO within a week, which accordingly they did.

C H A P. V.

A great change upon MAGOPICO. His marriage.

THUS then have we brought MAGOPICO to the pinnacle of his hopes, shown him the bright side, set him on the right-hand, and, as if one might say, set him to be dandled in the very lap of fortune. Seven hundred and sixty-two marks, ten shilling and three pennies, a glebe of six acres, grass for one horse, one cow, and two followers, the privilege of the church-yard for his cow and his hogs, besides a manse and garden, and free-will offerings, you will allow, are no despicable things. The house indeed not in very good repair, but a presbyterial visitation will soon remedy that, were he once in good terms with his brethren.

From the deference paid him by the commonalty, and the civility shown him by the people of fashion, which he, good man, took all for stark love and kindness, he soon came to think himself a man of some importance. My lady such a thing and I, and I and Sir WILLIAM WHATD'YECAL-LUM,

LUM, began to be the familiar implements of his conversation. Formerly he used to stagger along, with his head overhanging the perpendicular of his feet, running foul of every thing in his way, his back so semicircular, that you would have taken it for the fragment of the arch of a cart-wheel wandered from its principal, and the whole outward man so unwieldy, so slouching, and such an indigested heap of crude materials huddled together, that the lowest of nature's journeymen would have disowned the workmanship. But now he has learned to hold up his head, and in his shoulders, to tread firm, and turn out his toes, and look like a man.

THE GENERAL ASSEMBLY coming on, he goes to EDINBURGH, to learn the forms of the church, and see the town, and get fashionable clothes. As soon as he is compleatly accoutred, he walks to the CROSS, stares and struts, and looks defiance at every one he meets, goes to the house, listens to the debates, looks about him, rubs the powder off his new coat, holds his hat with the corner in his mouth, lest it should be broke, takes out his new watch, and looks what o'clock, sees it is twelve, for he heard it just now strike, looks at my LORD COMMISSIONER, rubs the powder off his coat, conceives a violent ambition to be a member, rubs the powder off the arm of his coat, marks the votes, dines at the COMMISSIONER'S second table, drinks tea with some very pretty girls, falls in love with one of them, who would not marry him with so small a stipend, goes to a COFFEEHOUSE, reads cases, takes snuff, calls for coffee, and bullies the drawer, in ten days goes home, longs for a greater stipend, and tells over the wonders he had seen.

For some time after his return, it some how happened to come about, that MAGOPICO's gifts fell much in the eyes of the congregation. The cut of his new dark gray wig, his looking so often at his watch in time of sermon, four new-fangled Borrowstoun phrases, with which he was perpetually interlarding his matter, and in short, the whole man favoured too much of the profanities of the times. Add to all this, that he now gave over drawing citations from the LAMENTATIONS as formerly, and was ever and anon quoting the first epistle to the CANTICLES, and would every now and then be talking about fruition, and extasies, and transports, and raptures, and love, and what not. All this might do well enough for old women and people of sanguine complexions, but the generality were not to be so dealt with, they wanted something to arouse their stubborn obdured natures. There was likewise a suspicion, tho' few people would say so far, that he had been seduced by false brethren, when at EDINBURGH, to take the oaths to the government.

Some authors affirm, that about this time MAGOPICO was reconciled to his co-presbyters, they saying among themselves, that they had been fairly out in their calculation of him, for the man is a good harmless honest hearted creature, a plain undesigning nose o'wax, a cat's paw, a straw-wisp, and so good-natured, that one may make him do any thing one bids him, provided one hits him on the right side.

Near this time too they fix the æra of a visit he paid to his QUONDAM good friend the lady, in whose family he had resided so long; for he still longed for a greater stipend. Here it may not be
amiss

amiss to inform the reader, that the said lady's second chamber-maid, an arch wench, and ever watchful of the interests of her brother's wife's half sister's twice removed cousin-german's sister-in-law's brother's sister, had smelled a rat about MAGOPICO, and had given her lady a watch-word. His errand told, the lady, who had still a great authority over him, desired him to follow her to another room; when they were there, she desired him to sit down by her, which he did, saying, By your leddiship's leave. Thereupon she began a severe lecture about perfidy and broken vows, and concluded, by saying, she would do nothing for him, till he had fulfilled his promises. At the beginning of her discourse, MAGOPICO sat very composedly, with his hands folded in his hat, and never presumed to lift his eyes higher than the tip of her leddiship's red slipper. As she proceeded, he closed his eyes, then opened them, and screwed his face, then fell a tapping with his whip upon the foot of his boot, then fidgeted in his seat, then got up and walked away from her, then came back again, then went to another chair and sat down. When all was over, he promised to do what her leddiship commanded; so went home next day, and was married to the sweet damosel his first love, in about seventeen days thereafter.

C H A P. VI.

A vindication of matrimony.

THERE are some light youths of this age, I know, who play their jokes upon MAGOPICO, for this his scrupulous adherence to his promise. But, in the name of wonder, I should be

very glad to know, what it is they laugh at. Setting aside the honesty of the thing, I do not see, but the man took the most prudent course he could take. His affection to the EDINBURGH girl, you see, was incompatible with his preferment, and without preferment he could never have her. At the same time, I desire you will figure only out to yourself his situation, during his celibacy, in the ministerial charge; a house all lying heaps upon heaps, his bed ill-made, and swarming with fleas, and very cold in the winter-nights, his sheeps head not be eaten for wool and hair, his broth singed, his bread mouldy, his tiend lamb and pig all scouthered, his linen neither washed nor plaited, his black stockings darned with white worsted above the shoes, his butter made into cat's harns, his cheese one heap of mites and maggots, and full of large avenues for rats and mice, to play at hide and seek, and make their nests in. Frequent were the admonitions he had given his maid-servants upon this score, and every now and then was turning them off; but still the last was the worst, and in the mean while the poor man was the sufferer: At any rate therefore matrimony must turn to his account, though his wife should prove to be nothing but a creature of the feminine gender, with a tongue in her head, and ten fingers on her hands, to clear the papers of the house-maid; not to mention the conveniency of a man's having it in his power to beget sons and daughters in his own house.

C H A P. VII.

Diffension between MAGOPICO and his charge, and why.

THE last chapter was a digression in vindication of matrimony, and of the matrimony of MAGOPICO. And by this time, I know, the gentle reader wishes me to lay hold on the thread of my story. 'Tis thus then it runs on.

After his marriage, he began to think of regaining the hearts of his congregation, put on new ministerial airs, talked of the dignity of the sacred function, and grew a graver and more serious man than he had ever been before, as a married man naturally will do. Unhappily for him, two things obstructed the great work of reconciliation with his parish, and a third bred a total diffension. For, first, they were more and more convinced of his having taken the oaths, by his shifting conversation on that head, and not preaching against those that had. And then, in the next place, by order of his wife, he read PORTEOUS twelve several times, in the space of one year. By this means, though he had no open war with his flock, yet neither had he any thing could be called true peace. There were mutual suspicions, half hints, shruggings of shoulders, tossings up of eyes, curlings of foreheads, and mutterings, and inward growlings, on both sides.

The ASSEMBLY drawing near, MAGOPICO was chosen to be one of the members. The first thing he did, after his election, was to compose his first speech, and, from the overplus and refuse of that, to lay by materials for interveening lesser speeches,

as

as occasions should offer : On the third of MAY sets out for EDINBURGH, and his wife with him.

THE ASSEMBLY being met, the moderator was elected, the commission produced, and his Majesty's letter was read ; whereupon it was resolved, that a committee be appointed to draw up a return to it. At this instant there was nothing but a profound silence thro' the house, mixed with low whispers, rappings of snuff-boxes, clatterings of tobacco-boxes, and a little coughing among those members that had come from distant parts of the country.

MAGOPICO, thinking this the fittest time for making his first speech, rose up, and spoke to this effect : " Modeator, I humbly conceive, please
 " to sit down, Sir, hiccup, why Sir, it is my
 " humble opinion," here he fell a coughing, but, having wiped his mouth, felt his band, and adjusted his peruke, proceeded, " Modeator, Sir, I
 " humbly move, that a committee of doctrine be
 " appointed to examine into the relevancy of the
 " overture now before us. To every serious on,
 " it is sad matter of unspeakable lamentation, to
 " consider the unhappy divisions that divide this
 " land, and the fatal differences which prevail in
 " these backsliding days ;" (this last sentence was sung, and at the end of it he pulled out a white handkerchief, and wiped his eyes.) " Divisions,
 " modeator, set on foot by the wicked, and fermented by the ungodly on ; sure I am, they
 " call aloud for thanksgiving, humiliation and
 " prayer, from every true believer : And how can
 " it otherwise be, modeator, I say, Sir, how can
 " it be otherwise, when the ordinances are so lightly esteemed, while sin, and iniquity, and carnal
 " security,

" security, and hard heartedness, and barrenness
 " under the dispensations, and taunters, and scoff-
 " fers, and mockers, at what's gude, and foolish
 " talking and jesting, and patronages, and popery,
 " and prelacy, and witchcraft, do so overflow this
 " our land, and overspread this our day and gene-
 " ration. Our fathers, modeator, many of them
 " sealed it with their bludes. But woe unto us
 " their backslidden shildring, for we have gone a-
 " stray, and bowed the knee to BAAL, and wor-
 " shipped an earthly monarch, a dying creature, a
 " mortal man, a poor crawling worm."—As he
 was hymning these words, my LORD COMMISSIONER began to rise up, the members with triple
 tailed wigs behind, and on each hand of the chair,
 were thrusting their handkerchiefs into their mouths;
 and there was a loud murmur thro' the whole house;
 and then the moderator, waving his hand, enjoined
 him silence. But MAGOPICO still bawled out,
 " Sir, will you but hear me out, the best of it is
 " to come yet, modeator, I beg leave to be heard,
 " modeator, modeator, I will be heard, modeator,
 " modeator, every member has a right to be heard,
 " modeator." At last the moderator was obliged
 to order the officer to turn him to the door: In this
 manner, MAGOPICO's first-born speech fell to the
 ground, and with it all his hopes of a King's chap-
 lainry. The house being called to order, went up
 upon business as usual.

C H A P. VIII.

The Seceders who.

THE most material business of this assembly was, about a certain class of men, called Seceders. These were a sect of northern philosophers, disciples, as some think, of the SCYTHIAN ANACHARSIS, very innocent men upon the main, but could not help having their own particular dogmata. It is needless to detain the indulgent reader with a long catalogue of all their opinions; suffice it to tell him, that the great question between the General Assembly and them was, Whether is the steeple to be reckoned the church, or not? The assembly held, that it was not, the secessorians held, that it was. There were some other lesser opinions peculiar to them, v. g. That mice, and rats, and dust, and cobwebs, are bad neighbours, and unclean creatures; that a good stretch, in a morning, over heath, and hills, and ditches, and quagmires, and dirty roads, will make a man eat a good breakfast; and if he takes a song to himself, now and then, as he goes along, it will very much contribute to improve his lungs. These two last were thought excusable errors; but the great question occasioned a long debate, replete with much learned ratiocination.

The defendants owned, it was a principle of theirs, that the steeple and the church is the church; and pleaded for themselves, what naked edifices churches would be without steeples.

The appellants replied, that it was no essential matter, though a church wanted such an ornament, provided it was convenient, and held all the people,
and

and was warm ; that steeples occasioned a door extraordinary, thro' which there frequently issued a stifling air, prejudicial to peoples health, and especially to the minister's, if he should overheat himself, when his subject called for a little vehemence of speech more than usual.

The defendants answer to this was, That the hearers, when affected with what is said, were seldom cold. That the supposition of their being so, was no compliment to the supposers, as it both supposed a lukewarm congregation, and a thin one. But, even admitting the force of the objection, and its consequences, that this very stifling air was still of use to cool the people in hot summer weather ; they further alledged, that it was a known practice in some places, to open the under door of the steeple, when the church was crowded, and that several of the hearers would go and sit there, to be more at ease to hear the discourse ; so that in this case the steeple, evidently, to the conviction of every one, was, *IPSO FACTO*, part of the church : Upon the whole, were churches to want steeples, the kirk might be taken for the mill, or, the stable, or the malt-barn, or the ale-house.

On this an honourable member stood up, and tossing the left tail of his periwig over his left shoulder, said, " It is my humble opinion, reverend moderator, that this venerable assembly have " wandered from the state of the question, on both " sides. The state of the question, I humbly presume, was not, whether the steeple is necessary " to the church or not ; but whether the church is " the church, or whether the steeple and the church " be the church. I believe the major part of this " venerable house will grant the defendants that

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" the

“ the steeple is a conveniency, and so far necessary ;
 “ but not so far necessary, as to infer an absolute
 “ or essential necessity. I grant them, if they
 “ please, that a steeple is a customary convenient
 “ thing to support a weathercock to show the wind,
 “ a clock to show the hours, a bell to ring to ser-
 “ mon, and to hold the minister’s pigeons and poul-
 “ try, and his cow and hogs upon occasion ; but, I
 “ think it an unfair state of the matter, very reve-
 “ rend moderator, from a necessity of conveniency
 “ to infer a necessity of essentiality, or to ascribe
 “ an identity of existence to things essentially dif-
 “ ferent. Why, moderator, my head is not my
 “ foot : Am I not myself when stript to the skin ?

“ As to what the defendants mention, about the
 “ hearers sitting in the ground story of the steeple,
 “ I think, I may venture to say, these hearers would
 “ certainly hear very indistinctly ; what with the
 “ fluttering of the pigeons, the noise of the boys
 “ climbing to get at their nests, the clattering of
 “ the clock, and the striking of the hours and quar-
 “ ters, considering all these things, reverend mode-
 “ rator, I don’t think they could hear even STEN-
 “ TOR himself assisted with a speaking trumpet.

“ As to what is alledged about the kirk’s being
 “ mistaken for the mill, the ale-house, and so forth ;
 “ have not most churches church-yard-dykes ! And,
 “ even supposing the gate open, are there not plen-
 “ ty of graves and trough-stones to break the legs
 “ of horses with corn or malt on their backs ? and
 “ I have so good an opinion of the prudence of
 “ mankind, as to believe, no man would venture
 “ to go to drink in a house, when he might be
 “ sure of breaking his neck, if he came drunk
 “ out of it, unless he too was possessed with the
 “ notion,

“ notion, that it was convenient, and therefore
 “ necessary, to die so near a burying-place. Upon
 “ the whole, reverend moderator, I shall give my
 “ voice, that the church is the church.” He said,
 and sat.

C H A P. IX.

The praise of history. MAGOPICO a Seceder. His
 narrow escape.

GREAT and multifold are the advantages to be reaped from the tribe of matter of fact writers, whether HISTORIANS, BIOGRAPHERS, GAZETTISTS, MEMOIRISTS, JOURNALISTS, or ANECDOTISTS. Dead men are thus made alive again, so far as needful, without having their rest broke; a man gets a view of all that is to be seen in the physiognomies of many men of past generations, who, though they wore periwigs of a different make from ours, yet breathed the same vital air, drank the same whisky-punch, and ate the same bread and butter, as we do. And I doubt not, but a man, who had been much versant in comparing things present with things past, might in time come to set up for the gift of prophecy, as he would certainly be able to give you broad guesses of what is to come, in spite of all the fools coats mankind think fit to clothe themselves in. I take MERLIN, and SYDROPHEL, and Sir THOMAS the Rhymer, and the maiden NUN of whatd'yecallit, to have been all profound historians. A writer of history, in any shape, is not obliged to have all the valour or poltroonry, all the magnanimity, or wrong headedness, or fine equipage of the persons he sends down to immortality; it is enough, if he has only

a little more, or almost as much discretion, and sticks to the truth, without fear of blame, or hope of applause, and only for the instruction of his fellow-creatures.

In the last chapter the reader was told of an affair with the sect of philosophers, commonly fir-named SECEDERS. The assembly, after full and mature deliberation, resolved, Inasmuch as the SECEDERS have profaned the church, by naming it along with the steeple, that, from this time forward, the said SECEDERS be sent from the church to the steeple. Thereupon the moderator took a paper into his hand, wherein were marked the names of all the SECESSORIAN HERETICKS. (For hereticks they called them.) Many, whose names were therein inserted, abjured the SECESSORIAN principles, and their names were dashed out, and they reinstated in the bosom of the church. MAGOPICO's name too stood in the list. For, in honour to the truth, I am obliged to own, that he then believed all the principles of that sect, and to this very day still believes them, and never denies it, but when the SECEDERS are mentioned by name, as the inhabitants of the steeple. The espousers of these tenets being called to the bar, to have the resolution of the court passed upon them, there proved to be but a few who stood firm to their cause, and appeared. The moderator, surveying them, observed to the house, that he missed MAGOPICO, though he was both one of the accused, and had pleaded nothing why sentence should not pass upon him. He then called out, MAGOPICO, — MAGOPICO; — no answer. Somebody at last called out, here he is, moderator, here's MAGOPICO,

Seeing

Seeing the storm that was a-brewing, he had taken care to keep at as great a distance as possible from his brethren in opinion, and accordingly had hid himself in the south-east corner of the house upon the very highest bench, behind the corpulency of a large North-country divine; and in this lurking-place was discovered by a violent ANTISECESSORIAN. I find it affirmed by some, that this ANTISECESSORIAN winded him out, MAGOPICO emitting an ungrateful odour upon the moderator calling out his name so loud. However, I won't take upon me to bid the reader believe this circumstance, as I should be extremely sorry to bring any unjust imputation upon his cleanliness. Be that as it will then, he was now obliged to trudge down to the bar. When he came there, his friends, the impanneled, who had stood to their tackling, eyed him askance with scorn; and every one thought he cut but a droll figure, gasping, with his under jaw depressed a great way down his breast.

The moderator then asked him, If he was willing, or not, openly to renounce that dangerous doctrine, that the steeple is the church. "Sir," says MAGOPICO, I need no renounce it, for I "ne'er believed it." Sir, replied the moderator, the deluded persons among whom you stand, (and whom you just now deserted in so dastardly a manner) besides many more here present, can witness the contrary upon you; and you are undone, if a denial is all your refuge. "Modeator, says MAGOPICO, I insist on it, that I ne'er said the steeple was the furch; I own, I have often said, that "the weathercock is the furch." That is all vain jangling, answered the moderator, for a weathercock always supposes a steeple to support him, unless

less you can find out a weathercock, that has wings to rest upon in the air. " Weel, modeator, says " he, I did mean sic a weathercock, or ony other " weathercock you please, modeator."

As all these subterfuges signified nothing to excuse him in the eyes of the ASSEMBLY, the moderator was desired to pronounce the sentence. But happily for MAGOPICO, the honourable member, who closed the debate in the last chapter, rose up, and spoke thus : " Reverend moderator, I believe " by this time it is evident to all this venerable " court, how unwilling this reverend member is " to be sent to the steeple. But, as I observe, the " gentleman is mired, and seems not to know " well what to plead for himself, I think it would " not be amiss, reverend moderator, if you would " put the question to him, Whether, when it was " imagined he said, the steeple was the church, he " did not really say, the stipend was the church. I " apprehend, moderator, there is less danger in " this tenet than the other, and as there is such a " similarity of sound in steeple and stipend, very " possibly the mistake has arisen from thence." MAGOPICO, without waiting till the moderator interrogated him, roared out, " O yes, modeator, " that is the very thing, the right honirable member is in the right, God bleis him for't. I did " frequently say, that the stipend is the surch, and " still say't, and will mainteen it at aw hazards, " cost what it wull." Here a loud laugh went round the court, the firm SECESSORIANS threw a contemptuous leer at MAGOPICO, and the moderator, allowing his visage to change into an half smile, said, " Why, Sir, I don't know, if these are your " principles,

“ principles, but they may be sound and orthodox enough.”

In this manner did MAGOPICO meet with a great deliverance.

C H A P. X.

MAGOPICO's conversation with his wife. His situation with his parish. His translation from MUCHTIWHARROCK to STARNIKILLOCK.

WHEN the ASSEMBLY was over, MAGOPICO mounted his grey nag, took on Mrs. MAGOPICO behind him, and jogged home to MUCHTIWHARROCK. He told his wife what a narrow risk he had run. “ They had amaisht sent me to ride upo' the back of the weathercock, says he, but I stude firmly resolved to the contrair. What, does people think a man has the claws of a cat to climb with, or that his head winno' gang roond, when he is sae heigh, and mak him faw, and brek's neck? Do they tak on for a craw, or a kay, or a pyot, or a corbie, that can live upo' deef nitts, or stinkin carrion, or rotten mackarel? Or a kirk-mouse, that can make a denner upo' the dustings o' pews, or a green guse that can grow fat upon a green truff, or a cameleon, that lives upo' air, and feeds backwards, yea, or a wild als's colt, that snuffeth up the wund? The work-man is wordy of his hire, no man is sent a warfare upo' his ain sharges; and it kam to pass, that when the flesh was sotten, the priest kam, and put in his flesh-hook, and took out the fattest parts thereof, the kidneys, with the fat thereupon, and the spule-bane, and the back-sey, and the spar-rib. Had TAGGIE by the tail, says the pro-
“ verb,

“ verb, ne’er quat certainty for hope, a bird in the
 “ hand’s worth twa in the burs, and whamsoever
 “ doth otherwise will have a toom pantry, and a
 “ cawl col to blaw.” With these, and other sweet
 words of consolation, comforted he himself and
 his espoused, all the way home.

When he came to preach next SUNDAY, there
 were only eleven persons to hear him. His pa-
 rishioners had got an inkling of his bonny behaviour
 at EDINBURGH, and accordingly left him, and
 went with one consent to the steeple.

I find very little remarkable in the history of
 MAGOPICO, during the rest of his incumbency in
 MUCHTIWHARROCK, saving his being sometimes
 obliged to hire a man-servant, and a maid-servant
 extraordinary, to make up a legal audience. No
 doubt, but that parish and he were heartily weary
 of one another.

I find him afterwards stiled minister at STARNI-
 KILLOCK. Nor is it told in what manner he was
 transported thither; only one author is of opinion,
 that it must either have been, thro’ the interest of
 the lady above-mentioned, or that some great man
 had brought him thither, only for the joke of the
 thing. Be that as it will, in this settlement he
 comes to be a man of no small consequence, as the
 reader will see by the sequel.

C H A P. XI.

MAGOPICO’s friendship with PLUMBINO.

GREAT events have arisen from small begin-
 nings. The cackling of geese once saved
 the ROMAN capitol, some tarred sticks once brought
 HANNIBAL and his host out of a terrible hose-net,
 fortune

fortune has no end of her favours, once she takes a liking, and it cannot rain, but it pours.

The first view we had of MAGOPICO was, when an infant lying in the midwife's lap, and singing to the tune of the CXIX. PSALM. And now we see him a member, nay a worthy member, nay the worthy metropolitan and patriarch of the preztry, or presbeetery, (for it is spelled both ways) of STARNIKILLOCK.

The first occurrence of note, relating to the historiography of MAGOPICO, after his translation to this corner of the vineyard, is the friendship he contracted with the very reverend PLUMBINO, minister of BRORB. This was a brother whose complection fitted MAGOPICO to a nine-pence. He was much about the same standing, wore much such a peruke, had precisely the same dimensions of understanding, rather more zeal about matters of consequence, rather a shorter nose, and was something of a more gravid serious personage. People may chaffer about the friendship of PYLADES and ORESTES, ACHILLES and PATROCLUS, NISUS and EURYALUS, BAVIUS and MÆVIUS, LÆLIUS and AFRICANUS, and many other such HEBREW GREEKS, who were all a pack of rotten-hearted, PAGAN, ANTICHRISTIAN, SOCINIAN anthropomorphites, and never to be mentioned on the same day of the month, with MAGOPICO and PLUMBINO. They wore always doublets of the same cloth, talked the same politicks, believed the same credibilities, perused the same commentators, eat the same pigtail, acted from the same principles of action, and, when no principle of action was requisite, acted from the same no-principle of action. But yet, as in this lower creation, there is a kind of

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harmony

harmony results from contraries, provided they are not contradictory, but well compounded, and mixed, and sweetened to your taste, so, in spite of this coalition of these two worthy members of the universe, there was a beautiful variety and similar dissimilarity in their behaviour. To illustrate this last period of our memoirs, I shall be obliged to tell the reader something about both of them, in the next chapter, and shall here put a conclusion to this.

C H A P. XII.

A trial of skill between MAGOPICO and PLUMBINO.

ONCE upon a day, and upon a fast-day, by all the days of the year, it so fell out, that MAGOPICO and PLUMBINO were the two persons invited to instruct the congregation. PLUMBINO being the younger brother, naturally began the work of the day. As I intend here to give the reader a specimen of their pulpit-gifts, so it will be necessary likewise to give him some account of the different exercises of physiognomy, with which they add weight to their matter: Since we are told by your criticks and rhetorick men, that the phiz is a kind of speaking SPECULUM or keeking-glass, to reflect the thoughts of the spokesman.

In the sixth line before the ending of PSALMS, PLUMBINO was observed wiping his face with a white handkerchief, and beginning to rise, or rather to grow up, for the slowness of his motion made it to resemble vegetation. By the time the people were hallooing the last line, he was seen hanging by the two arms upon the fore-part of the pulpit, with many a winking and many a wry face.

He

He then gave the precentor a rap over the head with the butt-end of his bible, and began, with the most mellifluent equability of voice, to utter a prayer, and made a clean breast of all the crying sins of MAHOMET, and ANTICHRIST, and the rulers of this land, and the neighbouring corner of the vineyard, and great TURK, and the man of sin, whose downfall was so near at hand; in about an hour and quarter, he said, AMEN. He then read a text, though for form's sake only, for your men of genius are not to be tyed down to a text.. For connection's sake he read likewise the context. He then presented the people with a review of all the motions contained in the discipline of the visage, both to prevent their surprize, when he should reduce them into practice, and to facilitate the manœuvre to himself.

He first rested his head upon one shoulder, then upon the other, then erecting it, gave a broad stare, opening his mouth, and distending all his features; then folding his hands, and laying them over the bible, he doubled down his under-lip, screwed up his nose, and hid both his eye-brows under the forelock of his wig. He then recovered his under-lip, unscrewed his nose, laid his upper-lip upon the tip of it, brought down one eye-brow, to its place, the other still resting as it was. He then brought down his eye-brow, and recovered his face. He then shut both eyes, placed one eye-brow in the middle of his front, and depressed the other upon his cheek. Then collecting his mouth to a point, kissed first the right side of his wig, then the left. Then widening his mouth, made both lips wheel inward, and showed his case of teeth. Then, bringing all his front over his eyes, rested the fore-

top of his wig in the station of his eye-brows. This last motion he repeated three several times, then, recovering his face, he shut both eyes very close, and laid the point of his nose between them, and said, "Dearly beloved brethren,"

He went on, observing there were three things contained in the words; then raised five doctrines, each of which had seven uses of consolation.

"But yet again, for I hasten, in the next place, sixthly. But further, in the seventh place, seventhly. But yet again further in the next place, turn the glass there; I say, in the fourth place, under the eight subdivision, of the sixth division, of the fourth part, of the second division, under the eleventh general head. But yet again furthermore in the ninth place, tenthly, ay, tenthly as I said, and I shall have just done. An hard-hearted sinner may be likened unto a seeping dish, ay, my dear friends, he is like a seeping dish, a dish that winno' hald in, a dish that runneth over, a dish that runneth out, yea, my beloved, a dish that runneth out at the nether end." He went on for two glasses more, and at last concluded to the great edification of the congregation.

After the people had blasted away some more PSALMS, arose MAGOPICO, and having long wrestled in a prayer, and been very thankful for the suitable and seasonable word of exhortation, they had all heard from the mouth of his dear brother, the last speaker, he read out his text, and fell to it briskly. MAGOPICO is none of these who make many faces, and have many different gesticulations; his principal exercises are to bolt upright, every now and then, with his eyes shut hardhorn, then lean down again upon the pulpit, and seem to fall

fall into a slumber, with an arm extended on each side of the book; in that posture he talks calmly away, like a man relating his dreams to a friend; by and by he starts to his feet, and out break his words, like an eruption of mount VESUVIUS, or thundering ÆTNA, when the giant ENCELADUS turns himself in his bed; or as when BOREAS and AUSTER encountering in mid-sky; the blustering brothers hold a strange hurlyburly; and now the victory inclines to one side, and now to the other; at last in comes the pestiferous locust-bearing EVRUS, as thirdsman; and now with triple rage the blast flies westward, and bears down cottages and peat-stacks before it. The astonished spectator admires a cloud of dirt, and straws, and flying dust, whirling aloft in air. Take care, O ye mothers, to keep your children within doors, otherwise the sophisticated breeze will bereave them of the use of speech, and the power of their limbs.

MAGOPICO went on in his discourse, talking about this and that, sometimes sedately, sometimes with violent rapidity, always proceeding in the found, leaving the sense to shift for itself, and follow at its own leisure. He maintained a long and deadly combat with the old serpent, said, he was nothing but a cunning deceiver, a false lying rascal, an ugly great dragon, and a devil.—“What’s
 “that you laugh at, you there with the moosted
 “two tailed wig and the lang ruffles? I saw you
 “well enough with the tail of my eye. How
 “dare you disturb the worship, Sir? Eh! ye shall
 “sune be brought to the place appointed, Sir,
 “where ye shall howl and gnash your teeth, with
 “mony other gentles as graceless as yourself.—
 “And you too, ye painted JEZABEL, with the
 “black

“ black spats on your face, that sits forenent him
 “ there, What is’t ye laugh at ? They’re sad truths,
 “ and that ye’ll find to your cost yet.—Laughing
 “ yet ? Bah, ye slut, kiss my backside, ye vile
 “ strumpet, with the white bare brisket, begat by
 “ BELZEBAB upo’ the hoor o’BABEL.”

MAGOPICO concluded with nine uses of terror, and a word to the elect, exhorting them to wait diligently upon the ordinances, to honour their ministers, and not to follow the example of the gentles.

C H A P. XIII.

Comparison of MAGOPICO and PLUMBINO.

I Have said before, that though, in MAGOPICO and his friend, there is a great similitude of the manners and the man, yet that there are likewise several minute dissonancies.

In the discipline of the face, PLUMBINO has evidently the superiority ; particularly in that motion, when he rests the forelock of his wig in the station of his eye-brows, which very few, if any but himself, can do to perfection. Some naturalists have thought from this, that he must either have some uncommon retractive muscle in his occiput, or that the skin of his caput, or perhaps the net of his wig, is interwoven with muscular glands ; or else, that he must have muscular ears, like the ox, and the ass, and several others of our fellow-creatures.

In the modulation of their vociferation there are indeed remarkable differences ; PLUMBINO goes on, with such sweet regularity of cadence, and sobbs so well to the time, that you would take it
 for

for a distant solo, or the melting melody of wind thro' a key-hole. MAGOPICO strikes a bolder string, now he slides away to minuet time, then cheers you with a hornpipe, on a sudden he leaps from the bottom to the top of the gamut, and plump again he plunges to the bottom; by-and-by he lulls you asleep with soft drawling airs of harmony; again he breaks your rest with a jig, and rushes on you with all the martial strains of a peebruch. PLUMBINO is, in very deed, a mighty, little, muddy, wimpling, shallow brook; MAGOPICO the same, now and then, by spurts of rain, enraged to a torrent. PLUMBINO is WILLIE-WITH-THE-WISP; MAGOPICO a flash of wild-fire. PLUMBINO rather more learned in his plan; MAGOPICO more masterly in the execution. PLUMBINO's tropes are, the mystick, the pun, the punling, the quibble, the quirk, the opiate, the impossible, the tautology, the descent upon the familiar, or the seiping dish. MAGOPICO's the question and answer, the bull, the blunder, the bluster, the blasphemous, the obscene, the incomprehensible, the contradictive, the conundrum, the REBUS, the ænigma. PLUMBINO is rather the better bred speaker. For I cannot help owning, that I think MAGOPICO's usage of the young lady was a little ungracious; but then, on the other hand, she should not have laughed in the church: These young people are so giddy, and so full of themselves. There is my own daughter, but just now overturned my inkhorn, and broke my spectacles; and all the satisfaction the baggage will give me is, Pray, Sir, are you angry? then drops a low curtsie, then cuts me a caper, and off she scampers. If I don't learn to fill my own coffee, and marry her

to

to the first young fellow will take her off my hands, to teach her better manners. PLUMBINO; to use his own phraseology, commonly pleads the promises, owing, as is conceived, to the dark-blue horrors of a large hill before the little window of his closet. MAGOPICO again is generally a tremendous man. I was long at a loss for the mechanical reason of this; but at last found it out from my maid, who was once his servant. "He frequently, says she, ate boiled barley to supper, and all that night was sure to toss and tumble the bed-clothes, and rive all the sheets, and would never be at rest, but spurred, and thumped my mistress, and would still be crying out, Shew de'il, and divide ye Satan, and meikle mair filthy language, and then, all next day, would talk about naithing but the evil on and the tempter." I am humbly of opinion, if he would use a few raisins or prunes among his barley, he would find them an excellent lenitive.

C H A P. XIV.

MAGOPICO's affliction.

SOME time after his instalment in STARNIKIL-LOCK, he lost Mrs. MAGOPICO. The poor man was neither to had nor bind, but raved about her well-turned ankle, and then what a pretty little tip of a little finger, and told all he saw what a loss he had met with, and erected a square canopy of marmorean freestone over the deceast, supported by six columns of the GOTHICK order, and borrowed a Latin flight of a MEMENTO MORI for an inscription, to testify, that the departed had been alive, and was his wife, and was a woman, and had

had died. To cool the redundancy of the fervour of his grief, he fell to revising all his long forgotten love-speeches, corrected, and enlarged them; pursued all the girls that came in his way, and talked to them about the river JORDAN, and gluttons and wine-bibbers; went to EDINBURGH, enquired about the young girl he had drank tea with to'ther day, about thirty years ago, found she had been married to a man of a large stipend, and was a widow: But some body told him, she was no better than she should be, so came home without marrying her.

He now began to be a great kindermaker; and became a cunning hunter of fornication and heresies, insomuch, that it is confidently asserted by some, when his nose was in trim, and not spoilt by eating his boiled barley too hot, he could wind you a fornicatrix, at the distance of seven thousand five hundred and thirty-three paces and a half, and come to his point upon an heretick, at twice that distance. And he purchased also a new cuttie stool, which he set a-part as a seat of distinction for the generation of whoremongers. He had good reason to hug himself upon this purchase, as it brought in a good revenue for the maintenance of poor idle people, as it kept up the show of the dignity of the weight of authority, as it let him into the secret of who and who were together, as it made the lads and lasses thirst the more keenly after stolen waters; and besides a little chit chat with cuttie is an excellent variorum to exhilarate a man who has wasted his spirits with talking so long on serious subjects, especially as he is fully privileged to talk bawdry, without spelling, as much as he pleases.

C H A P. XV.

MAGOPICO's learning.

WHEN any matters of importance and skullduddery came before preztry, MAGOPICO always distinguished himself by his zeal; and as he had a great share of prudence, understanding, and experience, in the forms of the church, soon became the leading man of the fraternity. There happened once to be four young men nominated to enter on the trial by Ordeal, two of them were recommended as great scholars, and the others as serious good lads. A committee was appointed to deal with them, and find out what sort of cattle they were, of which committee MAGOPICO was one. After conference, they found out, that the two scholars had been educated at the university, and the others had got a call to the work, at the tent-door of Maister WHITFIELD. The committee went very deep with the two scholars, and still they were not able to gravel them; at last, MAGOPICO, who was ready to fret his guts out, begged leave to start a question or two. Young men, says he, what was the name of JEHOSEPHAT's sister's second son? They both said, they could not tell. You see now, brethren, how I can buckle them, and yet I think it but justice to gee them another chance for their heeds. Young men, in what verse of what chapter is it fund written, "Thou shalt not seethe a kid in his mother's milk?" They replied, it was somewhere in the PENTATEUCH, but that they could not condescend upon the chapter and verse. Away wi' you and your PENTACLEUCHS, rejoined MAGOPICO, there was ne'er

ne'er meikle luck came o' them that used sic words.

The committee returned to their body, and MAGOPICO, being the tongue of the trump, made the report in form following: " Modeator, we have
 " examined the young men, twoa of them indeed
 " we put no questions to, as we were thoroughly
 " fatisfy'd about them from their testimonials. The
 " twoa others are ignorant, modeator, grossly ig-
 " norant; hearing they were scholars, I myself put
 " twoa learned questions to them, so very learned,
 " modeator, that they were rather curious as ye-
 " difeein, but they could no sae meikle as say, Boo
 " to a guse to me. Modeator, there was never
 " ony gude came o' our mother-furch since learn-
 " ing cam sae meikle in fashion. What is it, mo-
 " deator, but your learned preachers, that alienates
 " the hearts of the gentry and nobility frae their
 " ain meenisters and pastors; whene'er they hear
 " of on of these being to preach, abeet be frost and
 " snaw, they'll be at the kirk that day, and yet,
 " let us preach the hale summer, they'll ne'er set
 " their fitt within the kirk-waw, exceppins now
 " and than, to see and be seen, and get a laugh at
 " the meenister. They dinna' like us, modeator,
 " because we gee them bladds o' the verritie, and
 " disna' tell them about reason and common sense.
 " Modeator, reason and common sense are twoa
 " harlots that aught never to be suffered to defile
 " the sanctuary. The twoa other young men, mo-
 " deator, have been converted by Mr. WHIT-
 " FIELD, sae we are soor they'll hae the rute o'
 " the matter in them; and yet, modeator, I dinna'
 " like this WHITFIELD, nor his Yethiopian nei-
 " ther. Nae doubt, modeator, but he has dune

" meikle gude to mony ane, but then, modeator,
 " he takes away our hearers frae us, modeator, and
 " puts their heeds in the bees, modeator, and car-
 " ries aw the filler out o' the kunetrie to his GEOR-
 " GIAS, and his feikfaks yonder; and, modeator,
 " Sir, they say, he ne'er brings a bawbee o't back
 " again neither."

The preztry unanimously resolved to take the
 two serious lads upon trials, and to remand the scho-
 lars to their studies; The officer was then ordered
 to call in the young men, who had been stand-
 ing all this time in the passage among the for-
 nicators; mean time, one of the country elders
 rose up, and shaked his head, and said, " In truly,
 " modiatie, the twa skullars gets baith a very ill
 " word." When they were come in, the mode-
 rator said to MAGOPICO, " Brother, as you are
 " best gifted with words, will you tell the young
 " men what we have done."

On this MAGOPICO stood up, and spoke thus :
 " You twoa may come in by, and sit down here,
 " for the preztry are to take you on trials." Then
 turning to the others, he looked angry, and cough-
 ed three times, then roughening his voice, he said,
 " And as for you twoa young men, the very re-
 " verend, the reverend preztry of STARNIKIL-
 " LOCK, have resolved, adjudged, concluded, and
 " feenelly defecded, that ye are yet in the gall of
 " bitternefs, and the bond of iniquity, and these
 " down looks o' yours are standing yevidences a-
 " gainst you; had up your heeds ye gallows faced
 " villains, and take heed to what I say unto you.
 " Many of the young men of these days are like
 " the furch of THESSALONICA, neither cald nor
 " hett, CORUNCE III. and IV, like the lying pro-
 " phets,

“ phets, CANTICLES XIX. 12th verse, and down-
 “ wards; ye gang to the divinity-haw be ye’er
 “ weel out o’ the shell, and there your professor
 “ tells you mony a braw story about VOSSIUS,
 “ and VITRINGIUS, and PAREUS APUD LOCUM;
 “ and WERENFELSIUS and PARALIPOMENOAN,
 “ (so I have heard at least) but he never confi-
 “ ders, that you are all the while strangers to the
 “ coavenant, YEPHESIANS III. and XXVIII. he
 “ tells ye to read TOLLY, and TINDER, and CO-
 “ LIN, and MASHIVUL, and SHAFBERRY, and
 “ HOBBS, and TILLIESON, and mony sic; I’m
 “ thankfow I never read on o’ them, I only get
 “ their names by heart, that I may preach against
 “ them, whene’er I shall be modeator to the see-
 “ nod. And then what fine things he tells you a-
 “ bout CLATO, and ALLERSTÖTTLE, and that
 “ stoick EBENCOUROS, and SERECA, and TUL-
 “ LUS, and SISERA, who were a pack of rank A-
 “ THEISTS, and stony-hearted ARMINIAN repro-
 “ bates; it’s fak, and I’ll proove’t upon you and
 “ your professor baith, were it needfow. I re-
 “ member a brother indeed, who oance said, That
 “ if that SISERA, as ye caw him, had had the sam
 “ light that we have, he doubted no’, but he might
 “ ha’ made a tolerable poupit-man, and been like
 “ on of us. But he nor no man fall ever gar me
 “ trow that, for it’s as plain as parridge, that he
 “ was baith a ROMIN, and SOCINIAN, and ARI-
 “ AN, and SUBLAPSARIAN, yea, and an ANTI-
 “ PELADIAN into the bargain. But, again more-
 “ over, and I fall be doon immediately, your pro-
 “ fessor bids you peruse buiks that were written by
 “ PRELATES, persecuting PRELATES. As I ob-
 “ serve ye are takkin heed to what I say, I’ll gee
 “ ye

“ ye a word or twoa about them; by shewing,
 “ that the PRELATICK religion is ANTICHRISTI-
 “ AN; this I shall briefly do by fifteen arguments,
 “ and soom up the whole by three uses of trial.
 “ And, 1st, It is the religion of the PRELATES:
 “ 2dly, It is the PRELATICK religion. In the third
 “ place, 3dly, it is the religion of the beast. 4thly,
 “ Of the whore. 5thly, It is a limb of the whore:
 “ 6thly, An ill mumbled mess. 7thly, It is the
 “ beast’s religion. 8thly, The whore’s religion:
 “ 9thly, The whore’s limb, yea the limb of the
 “ whore of BABYLON. 10thly, The religion of
 “ the buik o’ common-prayer, and the organs, and
 “ the whistles, and the white sark. 11thly, A
 “ cold, carnal, formal, lifeless religion. 14thly,
 “ For I hasten, It murdered Bishop SHARP. And
 “ then, in the last place, It is the bloody soul-se-
 “ ducing, heart-hardening, limb-lopping, heed-
 “ hacking, gallows-biggings, gray-gooning, perfe-
 “ cutting spirit of PRELACY. Try then, young
 “ men, whether it is not the yirnest wishes of your
 “ heart, to do any thing to root it, root and branch;
 “ out of this land. As the preztry have asshended
 “ to mak me their spokesman, I exhort you baith
 “ to gang hame, and mind to wait constantly and
 “ diligently upon sermons, and especially, that I may
 “ speak without vain-glory, those of myself and
 “ my dear brother PLUMBINO, and lay up a good
 “ stock of the seasonable truths you hear, which
 “ will stand you in mair steed in the day of trial
 “ and visitation, than all the writings of the un-
 “ regenerate, unenlighted HEATHEN, PAGAN mo-
 “ rality men of the GENTILE nations.”

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